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Our Pulpit.

SPIRITUAL POSSIBILITIES IN THE PRESENT LIFE.

BY A. S. WORRELL, D.D.

The spirit of inquiry is developing wonders in the realm of science. The same spirit, if honest and humble, would bring our results, infinitely more important, in the domain of Christianity. Shall the savage scientist torture nature to make her yield up her secrets, and the skeptic, who has no concern to explore and test his rights, in "the exceeding great and precious promises" which were given that he might be a "stakeholder of the divine nature?" It is a matter of profound astonishment that so many of God's dear children should attach so little present value to many of the largest promises in his Word! The crying need of this age is a deeper spirituality, more Christ-likeness, more unreserved devotion to the will and service of God.

Most Christians seem to have a tolerably correct idea of what Christ has done for them; but how few have ever seriously thought of what he proposes to do in them? It is high time for every believer to institute such inquiries as these: "What are my rights in Christ?" "What does my Savior wish me to be?" "What would he accomplish in me?" "What are my spiritual possibilities in the present life; and how are those possibilities to become realities?" Such questions, honestly propounded and persistently pressed at a throne of grace, would be speedily followed by the happiest results. In the light of such inquiries, the difference between what he is and what he ought to be, would impel the believer to lay stronger grasp upon the omnipotent Savior, through whom alone deliverance from self, or "the old Adam," is possible. Self is more in the way of our spiritual progress than any other power, unless we except Satan. What we need is the perpetual denial of self. An omnipotent Savior should be permitted to bring his strength to bear in breaking down the principle of depravity that lurks in our hearts, and in expelling everything from us that antagonizes his reign within us. Christ died to remove all the evils from the hearts of his people, with the view of establishing his own reign therein, and we should not offer the slightest opposition to his work of inward cleansing. He desires that his people shall be holy. Indeed, it was their sin and unholiness that made it necessary for him to die. The Scriptures inform us that God chose us "in Christ before the foundation of the world, that we should be holy and without blame before him in love."

Should we not well consider these additional declarations of scripture? "He gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Was it not manifestly the design of Christ that those whom he should redeem from the penalty of sin should be freed from its power also?

We are expressly informed (Rom. 8:4) that, through the substitutionary death of Christ, it was designed that "the righteousness of the law"—i.e., that the righteousness demanded by the law—"might be fulfilled in us, who walk not after the flesh, but after the Spirit." The direct Agent through whom this inner work is wrought, is the Holy Spirit, as the text last quoted proves.

At this point, let me ask the reader, if he has laid any definite claim to a share in the following Scripturites? "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that may abide with you forever; the Spirit of truth whom the world cannot receive," etc.

This promise evidently had a fulfillment on the day of Pentecost; but Peter informs us that it is "as many as the Lord our God shall call"—i.e., this promise which had one fulfillment at Pentecost, may be, as to its essence, fulfilled in every believer to the close of time, and certainly will be in the case of every one who complies with all the conditions. We surely may claim to be among those "of ours." If so, the promise holds true. Have we so regarded it? Have we claimed it? Would that all professed followers of Christ could be brought to understand that if they are among "the called of the Lord," the Holy Spirit may fill them as truly as he filled John or Paul. Yet this promise, unapportioned, amounts to little.

Take this also: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

And this: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

BAPTIST RECORD.

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These two texts, fully appropriated, would present the believer in just that attitude which would render him pleasing to the triune God. His heart would be cleansed from the active presence of every sinful element, and his life would be in thorough harmony with Christ. He would then know, from experience, the blessedness of that heart purity which insures a spiritual apprehension of God. "Blessed are the pure in heart, for they shall see God," would no longer be a beautiful abstract declaration, but it would embody the truth of his own experience. The triune God—Spirit, Son, and Father—admitted into the heart, would fashion it to suit the divine purpose. All essentially malevolent passions and appetites would doubtless be ejected from the heart, made the abode of God, or rendered harmless to him in whom the blessed Savior is enthroned as Prophet, Priest and King. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh." The omnipotent God, when welcomed as a permanent guest into the heart, is more than a match for human depravity even. Besides putting out of the heart elements offensive to himself, the Holy Spirit will joyfully adorn the soul fully yielded to his care, with every deed of grace. "The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against which there is no law." And adds the apostle, "they that are Christ's (i.e., in the fullest sense) have crucified the flesh with the affections and lusts." Romans eighth does not describe one in whose "heart Christ dwells by faith," or one who is "filled with all the fullness of God," or one with whom "the Father and the Son have taken up their abode," but it presents a picture of the believer viewed apart from Christ. The consequences of the indwelling of the Spirit in the heart of the believer are numerous, and have already been, in part, alluded to; viz., the practical elimination of the malevolent affections of the heart, and the inworking of love, joy, peace, etc., in the believer; or, as Paul expresses it, "putting off the old man and putting on the new," the grand result of which is the transformation of the believer into the likeness of Christ. Could every true believer have Christ dwelling consciously in his heart, so that he might "with open (unveiled) face behold in a glass, the glory of the Lord," how rapidly would he be changed into the same image from glory to glory, even as by the Spirit of the Lord?

Who is prepared to mark the line beyond which the truly consecrated Christian may not progress in the direction of godliness? It surely is possible for him to give himself wholly to God, and with his blessed fruit, to have continuous fellowship with the Father and with his Son, Jesus Christ, to have Christ dwell in his heart by faith, and to realize a growing conformity to the moral image of Christ. These are privileges to which I understand every believer to be invited; and should any child of God fail to verify these promises, he should know that the responsibility of his fearful failure is chargeable, not to the Father, Son, or Spirit, but to himself—possibly, his religious teachers, also, may not be wholly innocent in regard to his failures. Reader, ponder these things. —RECORER.

Communications.

SOMETHING ABOUT BIBLE WORDS.

BY C. E. W. DOBBS.

Very many good people are disturbed when even intelligent criticism is applied upon familiar words in their Bible. They seem to think the ark of God is in danger whenever attention is called either to unquestioned error in the text, or misconception in the translation. It is almost impossible for such persons to regard otherwise than as irreverent any attempt to correct mistakes in the common version of the scriptures. The reader may have heard of the good old brother who said "the English spoke of Jesus and wrote by the Apostles" was good enough for him. But it would be a mistake to suppose that opposition to criticism and correction of the sacred volume, as confined to such illiterates. The fiercest opposition, for example, with which the Canterbury revised version has met, comes from conservative scholars, who cling tenaciously to the old version, seemingly for no reason whatever, it is old. Nor is this something "new under the sun," for when Jerome, in the fourth century, began the preparation of the Latin Vulgate, correcting errors which has crept into the received text, he was strenuously opposed by no less a man than Augustine. But 'tis this time, Christians should have learned that the Word has nothing to fear from any honest and competent investigation. Indeed, it is the reverent regard for the integrity and purity of that Word, that has led to most of the criticism of its text and its repeated revision. To adopt the language of Prof. Toy, "no honest student of the Bible can object to a careful and honest

sifting of its words, and no believer in God can fear that such a procedure will do harm." * * * * * The ethical-religious power of the Bible will be increased by perfectly free, fair-minded dealing, and by a precise knowledge of what it does or does not say. As its friends, we ought not to wish anything else than that it should be judged strictly on its merits; for to wish anything else is a confession of weakness." (Preface to "Quotations in the New Testament.")

But my pen was taken up, not to follow out this line of thought, but to call attention to some words that are frequently misunderstood scripturally. There are several causes for such misunderstanding. One is that the sense has never been correctly given in the translation. Another is, that the words employed to represent the original have become obsolete, or have changed their meaning since King James' translators gave the "Authorized Version" to the English speaking world. There are important examples of both classes of passages. Only a few among the many will be herein adduced.

In 1 Cor. 15:33, it is said "Evil communications corrupt good manners." A prominent minister took this text when preaching a sermon against obscene literature and speech. He could not have examined his text closely, else he would have seen it had no direct relation to his theme. The word, "communication," meant, rather, intercourse, association, companionship. The revised version has "company." Eph. 4:29 has an entirely different word. The word "communicate," in Gal. 6:9, was ludicrously interpreted by the apostle, "they that are Christ's (i.e., in the fullest sense) have crucified the flesh with the affections and lusts." Rom. 1:16, however, gives a picture of the heart of the one who is "filled with all the fullness of God," or one with whom "the Father and the Son have taken up their abode," but it presents a picture of the believer viewed apart from Christ. The consequences of the indwelling of the Spirit in the heart of the believer are numerous, and have already been, in part, alluded to; viz., the practical elimination of the malevolent affections of the heart, and the inworking of love, joy, peace, etc., in the believer; or, as Paul expresses it, "putting off the old man and putting on the new," the grand result of which is the transformation of the believer into the likeness of Christ. Could every true believer have Christ dwelling consciously in his heart, so that he might "with open (unveiled) face behold in a glass, the glory of the Lord," how rapidly would he be changed into the same image from glory to glory, even as by the Spirit of the Lord?

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Tatadaga, Ala.

It is evident that the head of John the Baptist, "she moan no delayed but immediate slaking of her cruel mother's thirst." So the revision "forth with," Mark 6:28. In the parable of the sower, not after a while, but straightway, the rootless hearer is offended—stumbles—when "tribulation or persecution ariseth, because of the word." Matt. 13:21. The expression is similarly used in Luke 1:7, and Luke 21:9. The last passage is a striking instance in which our translation now has a meaning just the opposite of the Lord's prophecy—"the end is not immediately

It would be profitable to refer, in detail, to many other words concerning which the ordinary reader of the scriptures frequently mistakes the meaning. A very handy and quite valuable little book is Swinton's "Bible Word-Book," published by Harper & Brothers. It will repay study. Some of the other words and passages may be taken up in subsequent articles, if the editors and read as so desire.

Columbus, Miss., April 23.

We congratulate our readers on the acquisition of Dr. Dobbs to our list of contributors. His articles will be read with pleasure and profit.—EWS.

HOW TO BECOME INTERESTED IN MISSIONS.

Many Christians are not in line as to mission work, simply from a feeling of indifference. They are

not opposed to it. They do not cherish the slightest degree of hostility to the cause. Nay, they are quite willing to respond to a call for aid when it is convenient to do so. But for the life of them they cannot see what there is in missions to warrant raising such a tumult about. And that the subject should arouse one's earnest attention and enthusiasm, is quite incomprehensible. Some of them would honestly like to discover the secret by which it may be made to assume an aspect of life and beauty—the mysterious motive power which actuates those extravagant Christians who are always working and talking and planning for missions.

To such as these I would offer this advice. It is clear that in order to fasten an open eye upon the missionary enterprise, we must have a reasonable knowledge of it. The ignorance in regard to the work, even our own special work of the Southern Baptist Convention, is surprising and deplorable. I wonder how many in the average church could at once locate on the map Lagos, or Bahia, or Saltillo. Or tell whether Mr. Powell is in Mexico or China, or whether Mr. Eubank has been in Africa five years or twenty-five; or whether Miss Sallie Stien and Miss Mary Tupper are on the same field; or whether it was Dr. Yates or Mr. Holcomb who recently married Miss Roberts. How many are aware that Rev. E. Z. Simmons, Mrs. Crawford, Mrs. Joiner, J. H. Eager, W. J. David, not to mention Mrs. Sandford, Mrs. Nelson and others, all belong to Mississippi? It cannot be expected that the people shall be more fully awake until their information is more extensive and accurate.

I would suggest a study of our

missions,—the geography, history,

special points and singularities of

the different countries where they

are situated, and then of the mis-

sions and their manifold sacri-

fices and achievements. For exam-

ple, let us take Italy. It is very

interesting to trace out on the map

Rome, Naples, Venice, Milan, with

other places of less note where we

have missions, and remember while

we do it the intimate connection

between us and them. But since

Italy is so vast a field to study,

let us take only Rome, the "seven

billed city," the "Nobis of na-

tions." After even a brief survey

of her wonderful history—her leg-

ends, her military splendor, her

magnificent wealth, her corrupt

power, the part she has

played in ecclesiastical history,

which could fail to be interested in

the present city and its present

people, the descendants of those

who made her brilliant, wicked

past? And when we remember

that these same descendants are in

eternal bondage to papacy, what

Christian will not be inspired to

help them on to freedom from this

wretched spiritual slavery? Or

China, the land of the "Celestial

empire," who have the oldest and

most peculiar civilization in the

world. If we would make a point

of learning all that is possible of

this exclusive nation, their religion

and the teachings of the Bible,

and cannot but find ready ac-

ceptance in the minds of all those

who are capable of lifting their

thoughts from the low and sensual

measures of earthly happiness to

the contemplation of those purer joys which

capture the minds of angels, and

the spirits of the just made per-

sonal; for they are most evident

in accord with the demands of

our higher nature, of intuitive

reason, and the teachings of the

Bible.

It is evident that the

scripture is not always

easy to understand, and

therefore it is not always

possible to interpret it

correctly, and it is not always

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tablished," but send their children to Sunday-school by going and taking them. The church is united and prosperous. Brother J. R. Edwards, dear brother, true and faithful in all things, and yet he stands right on the brink of a great calamity declared in God's word: "Woe to him of whom all men speak well." Our Methodist brethren have a strong church, good Sunday-school, and Christ-loving little pastor. Brother Collier is greatly loved by all the people for his excellence and good ness. The lands of that part of Louisiana are not rich, and yet the people generally seem prosperous and happy. Farmers are out of debt. They are proud of it, and are wont to say we haven't got much, but all in - see about the place is ours. It is paid for, corn cribs and small houses are supplied with home raised corn and meat. No deadbeat boys and fast girls; no drunken and profane husbands and fathers; no haggard-counted wives, heart-broken mothers, nor dejected sisters. What's the matter with Downsville, the greatest portion of Union and Lincoln parishes? Why, the cries of God's people have been heard, the work of their hands accepted! Prohibition reigns. God smiles, and the people rejoice. While I stand and preach as best I could on two consecutive Sundays at the Downsville saints and sinners, for there are some sinners among them, I felt more like singing:

"He who giveth whom all blessing know,
And than like preaching. If any one of those poor, deluded souls who moles about and whines 'prohibition is a failure' will visit Downsville, and stay among those people only for a short while, he will feel more like bowing at the mourner's bench and caressing his sins than advocating his miserable cause. God bless the Downsville people and their righteous enterprises."

H. D. WHITE,
Vicksburg, Miss., April 29, 1885.

SARDIS, MISS.
Success to the Record. May God bless the editors, and fill them with Heavenly wisdom. I hope the day will come (and soon) when the Record will find its way into every Baptist family in Mississippi; and it will not harm some Pedo-Baptists if it goes to them. I heard one of my deacons say, he did not want to miss a number; so you know what he thinks of the Record. I have a Sabbath-school organized in two of my churches: Union and Unity. I hope to be able to organize one at Springfield soon. We use Kind Words, and like them very much.

The Ministers' Union, of Cold Water Association, met with Union church, on Thursday before the fifth Sabbath in last month. We had a good meeting. Several essays were read and discussed. We also had a number of queries; two of which I would like to hear the editor's opinion on: "When was Paul converted or regenerated?" "When are, or was, our names written in the Lamb's book of life?"

I feel that the meeting was profitable and did much good. On Sunday, Brother M. S. Kirkland preached to a large and attentive congregation. He also preached for us at night. The church requested the brethren to remain until night to assist their pastor in ordaining to the office of deacon. Brother A. F. Young, son of the lamented C. B. Young. The Lord did bless us; we had the best at the last. I wish I could spend one or two years at Clinton, but I fear I will never be able.

H. J. LEGGE,
April 29th, 1885.

PRAIRIE HILL GAINED THE DAY IN WATER VALLEY.

FRUIT OF PROHIBITION.

For the sake of such "fanatics" in the temperance cause as Rev. C. B. Galloway, of the Methodist, and Rev. John Hunter, of the Presbyterian church, and Gambrell, of the Baptist church, we give utterance to an opinion expressed here by several good people with whom we have conversed, that the present religious interest exhibited is the result, to a marked extent, of the prohibition movement which preceded it, and has prepared the way for the sober reflection which has led to penitence and praise and pardon. We believe it sincerely. We believe that the efforts of Galloway and Murray and Lagrange in driving the saloons from this country, was not only a great moral victory, but the moving-point and foundation of the religious victory which is now being enjoyed. We give this as an encouragement and an incentive to all preachers of all denominations to come out and help to clean the land of this awful sin, and then they can move on to a greater triumph still—Winona Times.

We copy the above for the encouragement it may give to Christian workers in the cause of temperance. Religion and morality have no worse foes in our State than whisky. If the monster evil is ever suppressed, it must be done by the Christian people of our country:

From Sharon Church.

The last meeting held at Sharon church, Pontotoc county, was not very largely attended, but was very interesting. Brother C. W. Smith came on Saturday, which added greatly to the meeting's interest. Brother A. J. Seale read a very interesting paper on, What is the Colportage work, and its Needs? Brother S. R. Powell had an essay on the Duties of Deacons. The Personality of the Devil, by W. A. Mayo. The Duties to Foreign Enemies, by the writer. These were the subjects discussed, and most of the brethren who usually talk in the meetings seemed to feel free.

A collection was taken up on Sabbath for foreign missions, amounting to about five dollars.

On Saturday a private collection was taken for Brother Seal; amount, \$1.50 cash, and some pledged. Brother A. J. Seal preached on Friday, subject, Saint's Rest. Brother W. F. Davis preached Saturday on Perseverance of the Saints. Sabbath Brother Smith talked to us about the Humility of Christ. They were all good.

J. L. HENDERSON, Clerk.

Ministerial Education.

The report for April shows a forgetfulness on the part of our brethren and sisters which seriously embarrasses the work of the Board. Efforts have been made to interest our friends by letter, as well as through the paper, and yet we are without money to meet our last month's bills.

I give you, the children of God, the statement, and trust it may plead more effectually than my words:

Mrs. J. E. Radlin \$ 2.50
Spring Hill church 5.00
White Oak church 3.00
M. S. B. Hatch, Aberdeen 1.00
M. S. B. Hatch, River church 2.00

Total \$13.50

Of this amount, it will be seen that \$5.00 came from the ladies of the churches to which they belong. I record with pleasure the statement that the contribution from Sister Ratliff is the second that she has made, and that both contributions were from the sale of the cotton seed which she promised to give to the cause of Christ. Can not more of our sisters set apart something, the proceeds of which might be spent in like manner? I beg you, brethren and sisters, to help us.

A. V. ROWE, Treas.

From Starkville.

I wish to express, through the State organ, my pleasure at a visit to this place to aid Brother King in a meeting. We continued three and a half weeks, and the Lord blessed us graciously. I have never enjoyed a meeting more, or working with people more, than with this church. This is the church that ordained me, and Starkville was my former home, and I was very solicitous that the Lord would make me useful in the salvation of souls here. I was never treated better by any church, and I leave them to-day, with deep regret at parting from so noble a people. The gathering was the reaping of the harvest from the seed so faithfully sown. Then too, the pastor has the quality and tact of getting a hold upon young people, and I found even the gay and unconcerned devoted to him and his accomplished wife. This church has made great progress under its present bishop. He has even the children at work, and their interest in church affairs is deep and lively. The Sunday-school is flourishing and the young men have a separate Christian Union of their own. I have never enjoyed working with a pastor more than with the genial King, though he keeps one busy. That is his difficulty; he is breaking himself down. If his church does not give him a month's vacation and send him to the Southern Baptist Convention—well he will do what I believe they will do.

Starkville is an important place. Baptistically speaking. Dr. Sellers' Female Institute is doing a great work for many of the young ladies of Mississippi, and has been a mighty power for good in this community. Not only the mind and body are looked to, but the spiritual condition of the young ladies is a matter of deep solicitude. In several years there has been only one young lady sent here, who graduated without having been led to Christ. The Institute is in a very prosperous condition. Having two sisters here myself, it was pleasant surprise to see how rapidly they were advancing.

At the head of the A. & M. College is General S. D. Lee, a grand man and devout and earnest Baptist. It may well give parents who have some here great pleasure to see that they are under such a man as General Lee. His influence over his boys is wonderful. They know the deep interest he feels in their highest good. A father could not have reasoned more tenderly than he did with them at some of our meetings at the College, and I find these Baptists have taken to their hearts the soldierly and accomplished commandant, Lieutenant Buck. It is a fortunate thing for young men to be under the instruction of such men as these. I speak of these especially, because as Baptists I was thrown with them. It really made one feel proud of his former State and of the South to see these magnificent buildings and grounds, and realize the progress the South is making. I know of no institution where a boy could do better or have more advantages every way.

May God's blessing continue to rest upon this important field.

P. T. HALE.

Receipts for the College for April.

Mr. F. S. Smith, Lafayette Springs \$ 2.00
Mrs. E. M. Granberry, Meridian 10.00
W. R. Graves, Coast 1.00
Mrs. E. M. Clastain, Kara Avis 1.00
L. M. S. Kosciusko 5.00
T. O. Byrd, Pickens 1.50
Andrew Barron, Terry 25
Miss Nona Rogers, Terry 25
Mrs. Mary Carter, 25
A. W. Holcomb, 5.00
Mrs. D. Turner, Shepardtown 1.00
Mr. P. M. Pigah ch, Hinds Co. 5.00
R. W. Merrill, Clinton 2.50
Jackson ch 5.00
L. M. S. Columbus 25.00
G. F. McPherson, Clinton 50
Mt. Paran church 6.00
C. P. Haynes, 5.00
Brandon Baptist church 2.50
Mrs. O. M. Montgomery, Edwards 5.00
Anita Clark, Sallis 25
Miss Julia Minniss 25
Mrs. Clark, Sallis 25
Philadelphia church 11.50
Union church 8.00
H. J. Anderson, Kosciusko 1.00
A friend at DeKalb 50
W. H. Archer, 2.50
Cash 13.00
Good Hope church 10.75
Baldwin ch. 7.50
L. M. S. Jackson Baptist church 12.75
F. A. J. Owen, Whitedfield 1.00
Beulah church 5.95
Capt. Gibson, Liverpool 5.10

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Mr. F. C. Davis for Bro David \$ 1.00
Mr. F. C. Davis for Bro Jonson 1.00
A reader of the RECORD 1.00
W. R. Graves 2.00
Porter 2.00
W. R. Graves 2.00
L. M. S. Columbus 25.00
G. F. McPherson, Clinton 50
Mt. Paran church 6.00
C. P. Haynes, 5.00
Zelma May Dodd, Hazlehurst 5.00
Baldwin ch. 7.50
L. M. S. Jackson Baptist church 12.75
F. A. J. Owen, Whitedfield 1.00
Capt. Gibson, Liverpool 5.10

Receipts for Foreign Missions From April 8 to April 29.

F. C. Davis for Bro David \$ 1.00
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G. F. McPherson, Clinton 50
Mt. Paran church 6.00
C. P. Haynes, 5.00
Brandon Baptist church 2.50
Ed. T. J. Bailey 7.50
Miss Julia Minniss 25
Mrs. Clark, Sallis 25
Philadelphia church 11.50
Union church 8.00
H. J. Anderson, Kosciusko 1.00
A friend at DeKalb 50
W. H. Archer, 2.50
Cash 13.00
Good Hope church 10.75
Baldwin ch. 7.50
L. M. S. Jackson Baptist church 12.75
F. A. J. Owen, Whitedfield 1.00
Capt. Gibson, Liverpool 5.10

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F. C. Davis for Bro Jonson 1.00
A reader of the RECORD 1.00
W. R. Graves 2.00
Porter 2.00
W. R. Graves 2.00
L. M. S. Columbus 25.00
G. F. McPherson, Clinton 50
Mt. Paran church 6.00
C. P. Haynes, 5.00
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